are keeping their buses in the town and getting their licenses and the services which have their buses outside, there is this keen competition, one set of service being in advantage ground and the other without that vantage point.

Therefore, to equalise the position as between the various services, to safeguard the income of the municipalities, without any extra inconvenience on the public and without endangering the financial position of the bus owners on these grounds, we find that the present amendment is completely justified and I therefore heartily support the motion.

Mr. Thomas Manjuran.—I do not feel called upon to make any reply except to state than when the Hon'ble Member for Trichur was speaking I thought I would have a great lot to speak but since I find that every word of what he spoke has been rebutted by the non-official members particularly by the Hon'ble Member for Chittur, Pazhayannur and others, I do not think I need take up any more of the time of the House.

Motion put and carried.

Mr. Thomas Manjuran.—I further move that the Bill may be taken up and finally passed tomorrow.

Mr. C. J. Mathew.—I second it.

Mr. A. Sankara Poduval.—I oppose it. There is no hurry. The heavens are not going to fall down.

Motion put and carried.

The Cochin Press and Registration of Books Regulation Amendment Bill.

Mr. Thomas Manjuran.—For certain reasons I do not propose to present the Select Committee Report on the Cochin Press and Registration of Books Regulation Amendment Bill in this session.

Resolutions—(*contd.*)

19. Trichur Municipal Road—(*contd.*)

President.—We shall continue the discussion on Resolution No. 19.

Mr. A. Sankara Poduval.—In regard to the Resolution, I have to point out that the major portion of this road passes through Vadakumnathan Devaswom property. Then there is the western round road about 24 feet broad leading to a street

LIBRARY ARCHIVES Kerala Legislative Assembly

called the Pazhaya Nadakkavu Street with side lanes and which ends in the Brahmaswom Madom. In other words this is almost a blind alley. Now the only point urged is that this particular strip about a third of the whole distance is maintained by the Municipality. I have already referred to the fact that at the instance of the then Ruling Maharaja, the Vadakkumnathan Devaswom,—an incorporated Devaswom, was persuaded to make a gift which may approximately be worth 5 lakhs of rupees, so that the Municipality may enjoy the benefits thereof. We are now concerned with the question of the right to restrict the user of this portion of the road by the general public. This is a matter, in the decision of which other considerations have to be borne in mind. First of all, it is said to be objectionable from a religious point of view, in regard to the performance of certain religious ceremonies and rituals wherein the Santhis of the Vadakkumnathan Temple had to go through a portion of the ceremonies in the Temple premises and then to proceed to the Madam and perform certain ceremonies there and come back again to the Vadakkumnathan Temple to complete the same. There are other occasions also.

When this sort of thing has to be done for several days in succession. The Santhis of the Vadakkumnathan Temple are Purappada Santhis, who have to reside within the prescribed limits, and who could not see ladies and in times of pollusion resulting from either birth or death in the Illom, Pooja in the Vadakkumnathan Temple, has to be done by the Samiyars. There are three madams in Trichur, the Thekke Madham, the Naduvil Madham and the Brahmaswom Madham. The Brahmaswom Madham is now under the management of Government. There are Swamiyars in the other two Madhams. These Swamiyars have to go almost daily to the Vadakkumnathan Temple and perform religious ceremonies. They observe distance pollusion. Their services would also be requisitioned when the permanent Santhi of the temple could not attend to his duties on account of death pollution or other causes and when the Thanthri is not available. So that from a religious point of view—it may be an orthadox point of view—this portion of the road has to be set apart for the unobstructed use of the Santhies and the Swamiyars. If the Theertham in the Vadakkumnathan Temple is polluted, water has to be taken from the Theerthams in the Madhams. It is on account of these considerations that I say that the road is sought to be made the exclusive preserve of caste Hindus. Two-thirds of it is still Devaswom Poramboke and the rest of it may or may not have been owned by the Devaswom.

LIBRARY ARCHIVES Kerala Legislative Assembly

Mr. K. Ayyappan.—Was it not being used by the public till now?

Mr. A. Sankara Poduval.—Now the restriction relates only so far. The road lies between the Vadakke Madham Brahmaswom and the Vadakkumnathan Temple. About the middle of it there is the western road road and then the road maintained by the Municipality. There are other roads close by, which are being used by the general public. This is a road which could legitimately have been made the preserve of the Madhams or the Vadakkumnathan Temple at the time of the settlement. In view of the very large concessions which were made in favour of the Municipality by the Vadakkumnathan Devaswom, this privilege was probably accorded to it. I request the Hon'ble Members to bear in mind that, after all, the extreme mileage of such forbidden roads is less than a mile in the whole State, Hon'ble Members will realise how the generous benefactions of the Devaswom have been of use to the general public. You might have heard the yarn about a Brahmin mendicant, who took offence at the donor for the smallness of the gift. We shall not be right in insisting that the benefaction should have been quite unconditional. We should also respect the views of orthodox people. From the standpoint of the modernised man, these religious superstitions may be revolting. I want to impress upon this House that in the matter of religious, tenets and ceremonials, logic do seldom count. There are subjects outside the pale of logic. I find such anomolies and beliefs in other religions too. I shall give an illustration. Suppose some Roman Catholic Christians take into their heads that the use of wine in the divine service of "Mass" is objectionable, as it contains alchohol, and insist that clergymen should use Adam's wine, i. e., pure water, instead in the divine service. Don't you think that staunch Roman Catholics would resent the reform, and poo-poo the proposal? Yes, in matters of religion, ceremonial and rituals there are certain inevitable restrictions and handicaps. Let me put it from another aspect. Suppose a notice is put up in a cinema hall, or in a dramatic shed, strictly prohibiting smoking. Do we not submit to the prohibition imposed? The same consideration may be shown in this case also. The sentiments of other people should be respected. We are not merely to be guided by what modern English educated people think of it. It is upon such considerations that I believe, that officers of Government had to opine that this road should not to be thrown open to the general public. It may or may not be justified on principles of abstract reasoning and logic. Let us not also forget how far the Trichur Municipality has benefitted out of the

LIBRARY ARCHIVES Kerala Legislative Assembly

very liberal benefactions of the Vadakkumnathan Devaswom. Let us not press this matter to a division. The proposal itself is not for handing over the jurisdiction of the Municipality to the Devaswom. I am not aware of any such proposal. I cannot understand how the jurisdiction of the municipality can be taken away in matters of sanitation, etc., even in private houses and compounds. The municipality has power to insist upon hygienic and sanitary measures being carried out, even in private houses. It is not a question affecting the jurisdiction of the municipality. The question is about the restriction. In consideration of the need felt by the caste Hindus of the place—may be orthodox Hindus—it has to be considered whether any serious objection should be taken to the proposal, though it may be against the general principle which we all accept. What the Government has proposed to do, I do not know. Whatever that be, my submission to Government and to the House is that we should be tolerant in these matters and that we should not be ungrateful to the Vadakkumnathan Devaswom which has been so generously helping the municipality. The Trichur Municipality is of course the premier municipality of the State. It is not because Government have been rendering any great pecuniary help that this municipality has come to occupy this place. Government's favoured municipalities have been the municipalities of Ernakulam and Mattancheri. Trichur has received only a step-motherly affection at the hands of the Durbar. That it has been brought to the status of the first municipality of the State is due to the various concessions of this character mainly brought about by the dexterity and prudence of the benevolent Maharaja, His Highness Sir Sree Rama Varmah, G.C.S.I., G.C.I.E., of illustrious memory. This unique position is not the result of either favours shown by the Government, or of large contributions out of the public revenues of the Cochin State. In all these matters a little spirit of 'give and take' is absolutely essential. We are not asking the House to entirely discard our well-known policy that as a rule, all public roads maintained out of public funds should be made available to all castes and creeds without any exception. But there are these facts to be borne in mind. Upon these grounds, I beg to oppose this resolution.

Mr. P. S. Kesavan Nambudiri.— Before proceeding further on the Resolution may I know whether there is any move to take this road from the Trichur Municipality and if so which is that road.

Rama Varmha Tampuran.— The road is the one which is called the Pazhaya Nadakkavu Road. As regards the move to take it from the Municipality, there have been petitions

LIBRARY ARCHIVES Kerala Legislative Assembly

stating that this road should not be used by what are known as the Theendal castes. That petition is under enquiry.

Mr. K. Ayyappan.— Was the matter referred to the Municipality?

Rama Varmha Tampuran.—Correspondence is going on between the Municipality, the Revenue Department and the Government.

Mr. K. Ayyappan.—Have the Government received any communication from the Municipality?

Rama Varmha Tampuran.—We have received many. It is too early to discuss the question from the point of view of the Government. They are collecting points. There are so many versions about the use to which this road is put and the Government are collecting information. It has become a naughty question and we have not come to any definite conclusion yet. Before that is come to, I would request the Hon'ble Member not to press this matter. All these points will be considered by the Government.

Dr. A. R. Menon.— Would the Government be pleased to give an undertaking that without giving notice to this Council, they would not take any further action?

Rama Varmha Tampuran.— There is no provision by which we can give notice of it to this House. I cannot also give an undertaking to that effect. I can say that all the views expressed will be considered and all shades of opinion that exist outside the Council will also be considered. To that extent we will be acting in accordance with the wishes of the people. Nothing further can be promised

Dr. A. R. Menon.— So this is the occasion where we can express our opinion.

Mr. P. S. Kesavan Nambudiri.— Who are people who have petitioned?

Rama Varmha Tampuran.— One Divakaran Nambudiri and others.

Mr. Joseph Pettah.— Now that the Municipal Chairman is in the Council, shall we have the privilege of knowing the attitude of the Municipality?

President.—I cannot compel him.

Mr. K. M. Ibrahim.—How many signatories are there?

Rama Varmha Tampuran.—67 persons. We do not attach any importance to the number of the petitioners.

LIBRARY ARCHIVES Kerala Legislative Assembly

Dr. A. R. Menon.—This road and the various lanes—there are a number of them—leading to that road were under the control, and are under the control and supervision of the Municipality, no matter who the owner is. The road is kept clean and attended to by us and this road and the lanes as far as I can understand were used by all sections of the people.

President.—Is the road vested in the Municipality?

Dr. A. R. Menon.—It is practically vested in the Municipality. Exactly I can't say. We are maintaining that road and for that one road we spent last year 3000 and odd rupees for drainage.

Mr. A. Sankara Poduval.—Does it mean that you were neglecting it for the last few years.

Dr. A. R. Menon.—You may give any interpretation why you like. When I said that we spent Rs. 3000 last year your ingenuity suggested that we were neglecting it before. Nobody can take that view. Nobody is capable of a more subtle reasoning than my friend. But the only thing is it is in a wrong direction.

Now, Sir, some ten years ago when I had the privilege of being the Municipal Chairman, we passed a resolution in the Council that all roads and by-lanes under our control shall be open to all alike. At the same time we requested the Government that one or two of the lanes may be taken out of our hands and they actually did take. The road near the Parameka̱vu Temple and another lane and the temple round, all these, were resumed and all the other roads and lanes were not taken by the Government. For the last ten years this question did not arise. What was the reason that this question should be raised now. A few years ago there was what is called a jatha of untouchables and depressed classes. They passed through this road and immediately there was opposition. The opposition only assumed the shape of murmuring and nothing more. They did pass through that road and after that a petition was got up. Till then the question of pollution did not arise. It is only after the jatha of untouchables passed through this road that the question of the pujas, religious ceremonies, Thanthries and the Samiyars cropped up. They put in a petition saying that the roads should not be open to certain communities. The House will be pleased to understand that if it is only in the end I would be the first person to advise to surrender it. But there are a number of lanes leading to that and if you obstruct that road one-third of the central portion of the town

LIBRARY ARCHIVES Kerala Legislative Assembly

is obstructed to the free traffic of the depressed classes. There is no doubt about that. These by lanes come in contact with the main trunk road, that is the main trunk road from Padinjara Nadakkavu leading to Kanchani and another end of this leads to the Station Road, and the third of it is the temple road. The mere fact that it is only half a furlong does not make the matter less serious because all those lanes must lead to this main road and if this main road is obstructed, all these lanes are obstructed. There is another point also. To the caste Hindus themselves if you obstruct this road Rickhawallas cannot go there. When the man takes the caste Hindu in the rickshaw, the question of pollution does not arise. The question of pollution becomes a serious problem when a person wants to walk through the street. If he does walk through the streets for the sake of the caste Hindus themseves, then the question of pollution does not arise.

Mr. K. Achyuta Menon—What about the bath?

Dr. A. R. Menon.—There is no bath here. Was there not a resolution, and was not a copy of it sent to you?

Mr. K. Achyuta Menon—Is it reasonable?

Dr. A. R. Menon.—It is for the Municipal Council to decide. In this State this Council must have the power. Let the Government come forward with courage for social reform. Why don't you come. You make the Municipality to do that work. Why can't you accept the resolution passed in this Council? Why do you lag behind? I am too clever that I have known Cochin State well. I know the method of Cochin State. I know the liberal mindedness of Cochin State. I shall be a fool if I were to interfere in social matters. If I make use of the Municipal administration for effecting reforms, then they will say there is custom. Therefore I advice my colleagues that the Government are watching the Municipal administration so that it may be brought to condemnation and disrepute. So I was very careful there. I think I have answered the Diwan Peishkar sufficiently. I suppose he is satisfied that I have made out a case. I suppose he would subscribe to the view that I took. I suppose he will agree with me that the conditions of the State described by me are the real conditions. Now this road maintained by us has never given any cause for annoyance to any caste Hindu or anybody else. Then why should this question arise now. I have already told them that let those sleeping dogs sleep. If you are not willing to effect great reforms at least let us not rouse the sleeping dogs. We the Municipality are afraid to meddle with these things and to

LIBRARY ARCHIVES Kerala Legislative Assembly

rouse unnecessary passion and animosity in our people by calling them depressed classes and preventing them from walking through the public streets. We will not take any responsibility in any such proceedings. It shall be with the Government. If you go without our advise we refuse to take any responsibility for the consequences that might follow. I know what the consequences will be. The people will say you are threatening us. It is easy to say so.

Mr. A. Sankara Poduval.— The consequences are nothing other than that you will lose the Thekkinkad Maidan.

Dr. A. R. Menon.—I have enough sense to know what the consequences will be. We have got to risk our rights and we know perfectly well to see that our rights are not taken away so easily. When the Members of the Municipal Council have unanimously and without a single dissentient voice passed a resolution, shall not the Government interfere when the free passage of these people is obstructed'? The Secretary gets up and says that the Government is considering the question. What is there to consider about? I cannot understand what the Government have to consider.

The properties are entrusted to us. We are trustees acting on behalf of the Government. There was no dispute till now. I am told that the Government have been spending thousands of rupees on this road. The Government now say coolly "we are still considering question as to whether the road should be closed or not". Gentlemen, you are suffering from over-consideration in these matters. I would advice you not to consider this matter further.

Rama Varmha Tampuran.— It is a very contentious question.

President.—Let the Member finish his speech.

Dr. A. R. Menon.—My complaint is that the Government is moving to take action when an infinitely microscopic minority belonging to the Caste Hindus apply to them. If the Government have considered other problems which are of vital importance to us think how far more happy our State would then be! I say, so far as we are concerned and I speak with a due sense of responsibility that the obstruction of that road is fraught with great consequences, is likely to give untold trouble and inconvenience to a large proportion of the population living in that town and if a vote is taken I certainly would vote with the proposition of my Honourable friend.

Mr. P. S. Kesavan Nambudiri.—Sir, I am one of those people who believe that the world is progressing from day to day

LIBRARY ARCHIVES Kerala Legislative Assembly

Most of the social inequalities are being scrapped out one by one. But what do we find here? We find here a most retrograde step. The cry now-a-days is that all lands should be nationalised and be made common property, but here we find there is a road which has been by long usage used by people as a public thoroughfare. Now it seems there is a move on the part of some people to get it transferred from the jurisdiction of the Municipality. I don't know from which quarter this move has come. We are all chosen representatives of the people here and not a single suggestion was ever made on the floor of this House that this road should be taken away from the jurisdiction of the Municipality or that it should be excluded from the use of certain classes of people. The Hon'ble Member for Trichur was saying that the Samyars and the priests from the Bramhaswam Madham, and other people have to go to the temple for worship. I do not know whether he is not aware of a tank attached to the temple. There is a tank on the northern side of the temple called the Kokkarni. They can very well have a plunge bath there. Generally orthodox Nambudiries are taking their bath in this tank. In passing from the Padinjare Chira to the temple they have to cross the Public road. These Nambudiris are changing and the Hon'ble Member for Trichur is where he was. Therefore I do not think there is any objection even for them if this road is not transferred from the jurisdiction of the Municipality. Otherwise if there was a general demand on the part of the people certainly there would have been some representation in this House. Now some interested people are trying to influence the Government by some backdoor methods. So it is my request that the Government should not be so very solicitous to the backdoor methods of some interested people in this matter. I have great pleasure in supporting this resolution.

Mr. Joseph Pettah.—Sir, If I say a few words on this resolution my purpose is not to arouse any of these caste animosities and feelings but only just to voice the inconvenience which would be felt by all classes of people in Trichur if this road is taken away from the jurisdiction of the Municipality. The Hon'ble Member for Trichur has given us representations which according to my knowledge are not quite true to the realities of the case. The first thing is that this is a blind alley. Already my Hon'ble friend, the Chairman of the Municipality has refuted that. I have myself gone along that road, through that road into the main road leading to Ernakulam and Nadakkavu rounds and again along this road I have gone to the Railway Station. There is no meaning in saying that

LIBRARY ARCHIVES Kerala Legislative Assembly

this road is a blind alley. Even if this road is taken to the Devaswom Sangom for people to proceed to the temple they have to cross the round which is a public road. I wonder how without any pollution they go across that part of the road. Another thing is I cannot understand how all these years they have been managing under the present circumstances. The Hon'ble Member for Trichur has been speaking of various difficulties experienced by the Thantries and Santhies. These difficulties are of recent growth. In the present circumstances they have gone on for the last ten years. And for the last ten years how these people have been managing? Some explanation is necessary. Another part of this road is to go along the Thekumkad Maidan. All these parts are now in the free usage of all classes of the people and if certain parts are taken away, even unvittingly people would be transgressing upon these parts with the consequent difficulties. Now the Devaswom has been very generous, in conceding the usage of all these places. Is it the position of the Hon'ble member for Trichur that they should go back on their generosity? Again he goes on to say that the beggar after getting 4 annas is now demanding 8 annas. But I say the beggar was given four annas and now you want to take away two annas from that. That is the position. Again the Hon'ble member has told us that this concession was given during the time of His Highness the Maharaja Sir Rama Varmha. We are very thankful for having done such progressive things. Does he want to make an attempt to bring his memory into disrepute by withdrawing the concession granted to us, his beloved subjects?

Mr. A. Sankara Poduval.—It is not in my power.

Mr. Joseph Pettah.—Therefore if the Government does anything of the sort contemplated by the petitioners they would be doing an injustice a very bad thing to the memory of that illustrious prince who was so very progressive even at such a long time ago. The Hon'ble member was kind enough to admit that the reason and logic would go to show that these rights should not be taken away from the jurisdiction of the municipality. So according to strict reason and logic the burden of proof is upon him to show how it is necessary and I hold, that he has nothing to make out a case to show that there is a necessity for closing this road. Things have been going on smoothly for the last ten years. All sorts of people have been working along that road so that now at this time of the day I don't find any reason for the Government to be a party to this retrograde measure. I heartily support this motion.

LIBRARY ARCHIVES Kerala Legislative Assembly

Mr. M. A. Chakko.—Sir, I think I have to contribute a few words to the discussion on the subject before the House, particularly because the Hon'ble Member for Trichur has been speaking something for the edification of the House about the generosity of the Vadakkunnathan Devaswom, in having placed the Thekkinkad Maidan at the disposal of the Trichur public. He said that His Highness the Maharaja Sir Ramavarmah, G. C. S. I., G. C. I. E., was the person who made the generous gift. I am a great admirer nay worshipper of the Maharaja of revered memory. But I must say that Thekkinkad Maidan was enjoyed by the people of Trichur of all castes much before the time of that Maharaja. There was an incident. The incident was this. Certain orthodox Nambudiris or caste Hindus thought that the Thekkindad Maidan if it is used by all castes would pollute the sanctity of the Gods that are inside the temple walls. I was Tahsildar of Trichur in those days. Representations were made to the effect that beggars of all castes congregate in the open ground and they used to eat fish, meat and other things and cast about the bones on the open ground. Crows and sometimes cats and foxes carry and drop these things within the temple walls. Therefore it has been an incessant nuisance to keep the sanctity of the temple inviolate. There have been numerous instances they said, and the matter was taken into consideration. His Highness the Maharaja was at one time visiting Trichur and matters came to a head when a large body of people went and represented to His Highness the Maharaja. If I remember correctly, the British Resident, Mr. Rcc. Car was also there at the time. I was the Tahsildar. Both the Resident and the Maharaja came to the spot in front of the present Civil Hospital there, to hear the representations of the people. To His Highness said, there was nothing new. This has been so from ancient times, and matters should continue as hitherto. I never saw any act of generosity of favour on the part of Devaswam then. Therefore I say that the Vadakkunnathan Devaswom cannot claim to have done any act of generosity in the matter. A large body of people, who have contributed to the wealth, magnificense and importance of Trichur should not be shut out, out of the open ground that is around the temple. The temple is not the property of the caste Hindus alone. You may go and worship there. Even the pulayas go and worship outside the temple. Then why should it be the property of one set of people alone. I refute the contention that it is the property of the caste Hindus. It is an ancient institution and the institution is standing there. A big monument is worshipped by all. People worship in different

LIBRARY ARCHIVES Kerala Legislative Assembly

ways. Caste Hindus cannot appropriate the Vadakkunnathan Devaswom. They may go inside the temple for worship. I say it is public property, and nobody can venture to . . .

Mr. A. Sankara Poduval.—That is a very interesting idea.

Mr. M. A. Chakko.—It is also a very interesting idea to take away a good half of Trichur from the jurisdiction of the Municipality. I assert and affirm that temples are public property and I am not agreeable to the proposition of the Hon'ble Member for Trichur. All are not of the type of the Hon'ble Member for Trichur, who is fighting for the ultra orthodox Caste Hindus. Vast importance has been brought about to the temple Maidan by the buildings and institutions that have grown prominently around the Maidan. Take for instance the Cochin Harbour here. For a very long time the expanse of backwater was there and only when so many institutions came around it that it got its present importance. There can be no business here unless there are people to do business. The lagoon of the Cochin Harbour is very good natural water expanse but the importance of the Cochin Harbour is due to something more than what is done by nature. That is done by the hand of man. So something has been done there at Trichur also; but it is not by the caste Hindus alone. Therefore I refute the proposition, that it was a gift from His Higness the penultimate Maharaja. It is not a fact. Of this I am sure. I was there and knew all things. I support the resolation most heartily.

Rama Varmha Tampuran.— Sir, I have not anything further to say. I explained before, that the question is under consideration. Before a mature consideration of the facts that are being collected is made we cannot come to any definite conclusions. Therefore I would request the Hon'ble Member to press this motion. But if the Hon'ble Member presses the motion we will be forced to take up a position which we would not take if we are given a free hand to-day. I would leave it to the Hon'ble Member to withdraw the proposition.

Mr. A. Sivarama Menon.—May I know Sir, if it is admitted that the road in question has been used for years.

Rama Varmha Tampuran.—It is not admitted. The Municipality says that they have been maintaining the road for the last few years. But there are other versions about it. There have been representations to the Government to the effect that this road is not being used by all classes of people, but it has been used only by the caste Hindus. We are considering this

LIBRARY ARCHIVES Kerala Legislative Assembly

question. Correspondence has been going on between the Revenue Department and the Municipality about this matter, and we have not come to any conclusion.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.— സർ, ബഹുമാനപ്പെട്ട ചിറ്റൂർ മെമ്പറോട് എനിക്കൊന്നു പറയുവാനുള്ളതു് അദ്ദേഹം ഈ രാജ്യത്തെ സ്ഥിതിഗതികളും മുഴുവൻ മനസ്സിലാകീട്ടില്ല എന്നുള്ളതാണ്. ഈ സംഗതിയുടെ പരമാർത്ഥം ഞാൻ അറിയുന്നതുപോലെ അദ്ദേഹം തീച്ചയായിട്ടും അറിഞ്ഞിട്ടുണ്ടായിരിക്കയില്ല. ഗവർമ്മെൻറിൻെറ ഭാഷയുടെ അർത്ഥം ഞങ്ങൾക്കു നല്ലവണ്ണം മനസ്സിലായിട്ടുണ്ടു്. പക്ഷെ കുറെക്കാലം കഴിഞ്ഞാൽ അദ്ദേഹത്തിനും അതു് അറിയുവാൻ ഇടവരും. ഈ നിയമസഭയിൽ വരുന്ന പരിഷ്കാരങ്ങൾക്കു് എതിരായിട്ടുള്ള പ്രമാണങ്ങളിൽ ഞാൻ ക്രൂടതൽ സ്ഥാനം കൊടുത്തിട്ടുള്ളതു് ബഹുമാനപ്പെട്ട തൃശ്ശൂർ മെമ്പറുടെ വാദങ്ങൾക്കാണ്. ഞാൻ അദ്ദേഹത്തിൻെറ പ്രമാണങ്ങൾ വച്ചു കൊണ്ടതന്നെ എൻെറ നിശ്ചയത്തെ താങ്ങാനാണ് വിചാരിക്കുന്നതു്. (ഹീയർ, ഹീയർ.) അദ്ദേഹം പണ്ടു് ആരോ വേദം കോട്ടചെയ്തതുപോലെ ഒരു പ്രമാണം ഇവിടെ ഉദ്ധരിച്ചു. അതുമതി എൻെറ ഈ നിശ്ചയം സ്വീകരിക്കുവാൻ. ഈ റോഡ് സ്ഥാനത്യാഗംചെയ്ത മഹാരാജാവു തിരുമനസ്സുകൊണ്ടു് ഒഴിഞ്ഞുകൊടുത്തതാണെന്നു പറയുന്നു. മതത്തിൻെറ അറിവിൽ മാത്രമല്ല അനുഷ്ഠാനത്തിലും ആ മഹാരാജാവു തിരുമനസ്സിലെ കവിഞ്ഞു് ഒരാൾ ഇവിടെ ഇല്ല. മതത്തിൻെറ കാര്യവും രാജധർമ്മത്തിൻെറ കാര്യവും മറ്റും ആലോചിക്കാതെയാണ് ആ തിരുമേനി ഇതു് ഒഴിഞ്ഞുകൊടുത്തതെന്നു വിചാരിക്കാൻ നിവൃത്തിയില്ല. അതുകൊണ്ടു് ആ തിരുമേനി ഒഴിഞ്ഞുകൊടുത്ത റോഡ് തിരിച്ചെടുക്കാൻ ഒരു ന്യായവും ഉണ്ടായിരിക്കയില്ല. ഞാൻ ഇപ്പോൾ ആവശ്യപ്പെടുന്നതു് ഒരു പുതിയ പരിഷ്കാരം വേണമെന്നല്ല, ഉള്ള പരിഷ്കാരത്തിൽനിന്നും പിന്നോക്കം പോകരുതു് എന്നാണ്. കഴിഞ്ഞ പത്തു കൊല്ലമായി തൃശ്ശൂരിൽ നാനാജാതി മതസ്ഥന്മാരും യാതൊരു വിഷമവുംകൂടാതെ അനുഭവിച്ചുവന്നിരുന്നതായ ആ സ്ഥിതിഗതി വീണ്ടും ഉടനെമെന്നോ ഞാൻ പറയുന്നുള്ളൂ.

മിസ്റ്റർ എ. ശങ്കരമേനോൻ— അതു വാസ്തവമാണോ?

മിസ്റ്റർ കെ. അയ്യപ്പൻ.— വാസ്തവമാണ്. ഇതിനെ സംബന്ധിച്ചു ഒരു രഹസ്യംകൂടി ഞാൻ ചിറ്റൂർ മെമ്പറുടെ അറിവിലേക്കുവേണ്ടി പറയാം. മുനിസിപ്പാലിറ്റിയിൽനിന്നും സർവ്വസമ്മതമായിട്ടാണ് ഈ കാര്യത്തിൽ നിശ്ചയം പാസാക്കിയിരിക്കുന്നതു്. മതത്തിൻെറ താല്പര്യങ്ങളെ രക്ഷിക്കുവാൻ താല്പര്യമില്ലാത്തവരാണോ അവിടെ കൂടിയിരിക്കുന്നതു്? പത്തു കൊല്ലമായി അഡ്വർ മെമ്പർ അതുവഴി പോയിരുന്നതുതന്നെ ഇതിനു സാക്ഷ്യമല്ലേ?

ബഹുമാനപ്പെട്ട തൃശ്ശൂർ മെമ്പർ ഇവിടെ പറഞ്ഞ സർവ്വഭാഗങ്ങളേയും ഞാൻ ഖണ്ഡിക്കുന്നു. ഇതു് അദ്ദേഹം മനസ്സിലാക്കുന്നില്ലെങ്കിൽ

LIBRARY ARCHIVES Kerala Legislative Assembly

ഞാൻ അദ്ദേഹത്തോട് തോൽക്കുകയും ചെയ്യുന്നു. സാധാരണ ഒരു പ്രമേയം തൃശ്ശൂർ മെമ്പർ എതിർത്താൽ അതു് ആവശ്യമുള്ള നല്ല നിശ്ചയമാണെന്നു തീർച്ചയായും ഊഹിക്കാം. അങ്ങിനെയുള്ള ഒരു സ്വഭാവമാണ് അദ്ദേഹത്തിനുള്ളതു്. റോഡ് എടുക്കയാണെങ്കിൽ യാതൊരു ഉപദ്രവവും ഉണ്ടാകയില്ല. ഗവൺമെൻറിന്റേയും മഹാരാജാവു തിരുമനസ്സിലേയും നിയമങ്ങൾ അനുസരിച്ചു ജീവിക്കുന്ന ജനങ്ങളോട് എന്തു ചെയ്താലും, അവരാരും ബഹളം കൂട്ടുകയില്ല. പിന്നെ ഒണ്ടാകും, അതു നിശ്ചയമാണ്. അനേകലക്ഷം ജനങ്ങളുടെ ഉള്ളിൽ വെറുപ്പും അവജ്ഞയും സങ്കടവും ഉണ്ടാകും. വേറെ ഒരാപത്തും ഉണ്ടാകയില്ല. ഇങ്ങിനെയുള്ള സങ്കടവും അവജ്ഞയും വെറുപ്പും നിരപരാധികളും നിയമാനുസാരികളും രാജഭക്തന്മാരുമായ ഒരു വലിയ ജനവിഭാഗത്തിന്നിടക്ക് ഉണ്ടാക്കുന്നതു് ബുദ്ധിപൂർവ്വകമാണോ?

ഇനി മതത്തിന്റെ കാര്യത്തിൽ ചിലതു പറയാം. തന്ത്രവും പൂജയും മറ്റും ഇപ്പോൾ ഇവിടെ പറഞ്ഞവക്കു മാത്രമുള്ളതാണോ? മഹാത്മാഗാന്ധി തന്നെ ഹിന്ദുമതം രക്ഷിക്കണമെന്നു് ആഗ്രഹമുള്ള ആളല്ലേ? മാളവ്യജിക്കും അതിന്നു് ആഗ്രഹമില്ലേ? ഹിന്ദുമഹാസഭയിലെ പ്രമാണികൾക്കും ഹിന്ദുമതം രക്ഷിക്കണമെന്ന മോഹമില്ലേ? അവരൊക്കെ ഇപ്പോൾ ക്ഷേത്രപ്രവേശനത്തിനുകൂടി അനുകൂലികളാണ്. കുറെ ആളുകൾ ആ റോഡിൽക്കൂടി പോയി എന്നുവന്നാൽ ദൈവവും തന്ത്രവും മന്ത്രവും എവിടെ പോകുമെന്നാണു് ഞാൻ ചോദിക്കുന്നതു്. അങ്ങിനെയാണെങ്കിൽ, അതു പുറത്തെടുക്കുവാൻ കൊള്ളാത്ത ചരക്കാണു്. ഹിന്ദുമതത്തേയും തൃശ്ശൂരിലെ ജാതിഹിന്തുക്കളുടെ ആത്മാഭിമാനത്തേയും രക്ഷിക്കുവാൻവേണ്ടിത്തന്നെ ഗവൺമെണ്ടു് ഈ നിശ്ചയം സ്വീകരിക്കണമെന്നാണു് ഞാൻ പറയുന്നതു്".

Motion was, with leave, withdrawn.

20. Expiry of the period of nominated or by-elected Panchayat Members.

The following Resolution standing in the name of Mr. P. Kumaran Ezhuthassan was considered withdrawn as the member was absent.

"This Council recommends to the Government that by-elections and nomination necessitated during the life time of any one Panchayat may be made, so that the period of such elected or nominated member may cease with the life of the Panchayat".

21. Kizhakkumpattukara Municipal Tank.

Mr. K. Ayyappan.—*"This Council recommends to the Government not to accede to the move to reserve the Municipal*

LIBRARY ARCHIVES Kerala Legislative Assembly